



Courtesy of Utah State Historical Society

*Robert Taylor Burton (1821–1907) played in the Nauvoo brass band, served as a missionary, and was a member of the Nauvoo Legion in Utah, a deputy to the territorial marshal, a member of the board of regents for the University of Deseret, and a member of the legislative body of Utah. He was bishop of the Fifteenth Ward in Salt Lake. In 1875 he was called to serve as a counselor in the Presiding Bishopric of the Church.*

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attempted to escape were imprisoned by Morris, causing their wives to appeal to legal authorities for assistance. Chief Justice Kinney issued a writ on 22 May for the release of the prisoners and the arrest of Morris and his main lieutenants. When Morris refused to obey and continued instead to announce his revelations, Kinney urged acting governor Frank Fuller to call out the militia as a posse to enforce the writs.

Robert T. Burton, chief deputy for the territorial marshal, led approximately 250 men to the bluffs south of Kingston Fort early in the morning of 13 June. They sent a message to Morris demanding his surrender and compliance with the writ. Morris and his group assembled in an open bowery while Morris awaited a revelation. Impatient with the delay, Burton ordered two warning shots from a cannon to be fired over the fort. The second shot fell short, struck the plowed ground in front of the fort, and ricocheted into the bowery where the Morrisites were assembled. Two women were killed, and a young girl was seriously wounded. The fighting that erupted resulted in a three-day siege.

On the third day a white flag of truce appeared from inside the fort, and the fighting ceased. After demanding unconditional surrender, Burton and thirty militiamen entered the fort. Morris then asked the privilege of speaking to his people one more time. But instead of delivering a farewell address, he shouted, "All who are for me and my God, in life or in death follow me!" Whereupon a rush was made for the stacked rifles that had been surrendered.<sup>7</sup> Shots rang out, and Joseph Morris and John Banks, second in command, were killed. Ten Morrisites and two members of the Utah posse were killed during the three days of fighting. Ninety Morrisite men were taken to Salt Lake City for trial on charges of murdering the two posse members and resisting due process of law. Seven of them were convicted, but they were pardoned by Governor Harding. Most of the remaining Morrisites who wished to go were escorted by Connor's army to Soda Springs in Idaho Territory. Although the Church was not directly involved in this unfortunate affair, the reputation of the Church suffered in the East as a result.

## DIFFICULTIES IN HAWAII

Another person to concern Church officials during this period was soldier of fortune Walter Murray Gibson. Gibson had advocated the Church's cause in Washington, D.C., during the Utah War and came to Salt Lake City to learn more about the Saints. He became acquainted with numerous Church leaders, spoke to large crowds in the Old Tabernacle about his travels, and was baptized by Heber C. Kimball on 15 January 1860 along with his daughter Talula. He was confirmed by Brigham Young. President Young rejected Gibson's proposal that the Saints move to the islands of the East Indies, but called Gibson on a mission to the eastern



United States. He served only six months and then convinced the Saints in New York that he was needed in Salt Lake City immediately. They responded generously to his request for funds to make the return trip.

In November 1860 he was called by President Brigham Young to do missionary work in the Pacific. President Young told Gibson that he would do more good than he ever anticipated if he would magnify his calling.

Arriving in Hawaii in the summer of 1861, Gibson exceeded the bounds of his authority, mixed native traditions with gospel teachings, and won support of the Hawaiian Saints. Because the missionaries had been called home during the Utah War, Gibson was able to take over the leadership of the Saints. He proclaimed himself "Chief President of the Islands of the Sea, and of the Hawaiian Islands, for the Church of Latter-day Saints." Gibson persuaded the Hawaiian members to turn over to him all of their property. He ordained twelve apostles, charging them \$150 each for that office. For other offices, such as high priest, seventy, and elder, he charged proportionate fees. He also installed archbishops and minor bishops.<sup>8</sup> He conducted church services with extraordinary pomp and ceremony and even wore robes and required members to bow and crawl in his presence. Gibson's design was to build an army, unite all the Hawaiian Islands into one empire, and proclaim himself king. *See Church Chronology pp 70-71.*

Finally in 1864, concerned native Saints wrote to Salt Lake City about the situation. President Young sent Ezra T. Benson and Lorenzo Snow of the Quorum of the Twelve and Joseph F. Smith, Alma Smith, and William Cluff, who all had labored in Hawaii as missionaries, to take care of the problems.

Arriving at the island of Lanai, where Gibson had his headquarters, the Brethren encountered stiff winds and turbulent seas in the harbor. While going ashore in a smaller craft, they were capsized. Except for Lorenzo Snow, everyone was safely rescued by natives who witnessed the accident from the shore. Lorenzo's lifeless body was finally found under the capsized boat. There was little doubt in the minds of any of those present that he was dead. His devoted brethren laid his body across their knees and with faith prayed over him and administered to him, although the natives declared there was no use. The Brethren endeavored to stimulate breathing by rolling him over a barrel and then by compressing his chest and breathing into his mouth and drawing the air out again. It was one hour or more after the accident before the first signs of life returned.<sup>9</sup>

After locating Gibson, the elders found that conditions were even worse than they had been told. They confronted Gibson and ordered him to turn over to them all the property and money he had acquired in the name of the Church. He refused. The Brethren then excommunicated him. After a few weeks, most of the Hawaiian Saints were reconciled to the leaders of the Church who had been sent to them. One incident that helped the brethren regain the confidence of the Hawaiian Saints occurred when two of them



William Wallace Cluff (1832–1915) was called to serve as Presiding Bishop over Morgan, Summit, and Wasatch counties. He was released in 1877 when President Brigham Young, as part of the priesthood reorganization of the Church, announced that there would only be one Presiding Bishop of the Church—Edward Hunter. William was called to preside over the Scandinavia mission and also served as president of the Summit Stake.

*Wm  
Wallace  
Cluff*



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walked on a rock that Gibson had identified as a sacred shrine and had warned that anyone who walked on it would be struck dead. After setting the Church in order the Apostles returned home and left Joseph F. Smith and his two companions in charge of the mission. Elder Smith obtained and began to develop a plantation at Laie, which became mission headquarters and the home of many Hawaiian Saints. In the twentieth century this site would become the location of the Hawaii Temple, Brigham Young University—Hawaii, and the Polynesian Cultural Center.

## MISSIONARY WORK AND IMMIGRATION

Despite the Civil War that was raging in the United States, Connor's army, the Morrisites, and Walter Murray Gibson, the greatest interest of Church leaders was still the expansion of Zion—converting more people to the Church and gathering as many members as possible to Utah.

Approximately fifty more colonies were started during this time when most of the nation was experiencing its greatest turmoil. New settlements included St. George in southern Utah, which was part of the "cotton mission" begun when supplies could not be obtained from the American South. Pipe Springs was founded in northern Arizona; Monroe, Salina, and Richfield in central Utah; and Laketown, Paris, and Montpelier in the Bear Lake country of Utah and Idaho. Older colonies, most of them agriculturally based, became stronger. When mining in Colorado, Montana, Idaho, and Nevada became big business during the early 1860s, hundreds of Utah wagons were filled with flour, grain, and other farm produce and freighted to the mining camps for sale, thus greatly increasing the Saints' well-being. This was a tremendous boon to the people who had recently suffered during the Utah War and the move south.

Missionary work was also strengthened again during the Civil War. While virtually no missionary activity occurred in North America during this time, the Church grew throughout Europe. The development of the transatlantic telegraph greatly aided communication with the European Saints. In 1860 the First Presidency sent three members of the Council of the Twelve—Amasa M. Lyman, Charles C. Rich, and George Q. Cannon—to preside over both the British and European missions, headquartered in Liverpool. These three Apostles presided over the European mission until 14 May 1862 when Elders Lyman and Rich returned home. Elder Cannon went to Washington, D.C., to work briefly on obtaining statehood for Utah, then he returned to England to preside until his return to Utah in 1864.

Using native British and Scandinavian missionaries where American elders were not available, these Apostles rejuvenated the gathering of Israel both in the British Isles and on the European continent. The number of conversions surged again following a decline that had occurred during and after the Utah War. England and the Scandinavian countries were the most



George Quayle Cannon (1827–1901) was a gifted and talented man whose contributions were legion. He labored as a missionary, European mission president, writer, publisher, and Apostle. He was a counselor to John Taylor, Wilford Woodruff, and Lorenzo Snow.

Elder Cannon was the first to translate the Book of Mormon into the Hawaiian language, having helped open the Hawaiian Islands to missionaries in 1850.

Much of his biography on the life of Joseph Smith was written while Elder Cannon was incarcerated in the Utah State Penitentiary for the practice of plural marriage.